585 On the fourth day the bride returns to her parents' house with the groom. They do not talk to each other on the way. Upon arrival, the new son-in-law greets his parents-in-law with offerings of sheep, pigs, and wine and is in turn entertained with wine by them. The same afternoon he returns 591 home without the bride, who remains in her parents' home. This custom is called tso-chia, meaning "staying home."

The tso-chia period varies from one or two years to three or five. During this inspection trip [58], the author frequently met brides who had been staying home with their parents. [837] While there, she can enjoy a loose romantic life without being interfered with by father or elder brothers who pretend to pay no attention to her. During her stay with her parents, she wears the same dress as the bride. Day and night she chases and plays around with the young men of the neighborhood or her male cross cousins. She, too, enjoys sexual freedom.

During the same period the groom can also contact the bride and make love. It is only when the bride becomes pregnant 843 848 that the groom takes her to his father's house. The first child usually is not the child of the groom, but he has to recognize it as his child.

592 Having learned that his bride is pregnant, the groom immediately sets out to build a new house for the bride to live in as no married son can stay in the same house with his parents. [583] After the husband and wife have formally lived together, the wife's father's family then sends the entire dowry to them. [428] Among the Lolo, both male and female have the right of inheritance; therefore, the daughter's dowry is also a part of the property given her by her parents. It includes silver, slaves, food, oxen, sheep, and even land.

594 Because of this marriage relationship, the Lolo newlyweds have the economic basis to establish a family. The 583 house built for them by the parents of the man's family and the dowry sent by the girl's family all provide the economic conditions necessary for establishing a family. After that, the couple live a normal family life, both male and female cooperating in efforts for economic improvement. They bear and rear children to shoulder the common parental responsibility.

593 Although a Lolo wife is obtained through money payment and her marriage is one form of bartered marriage, she 562 has the same position in the family as the man. Since they have a small family and do not live with the husband's parents, there is no problem of conflict between mother-in-law and